

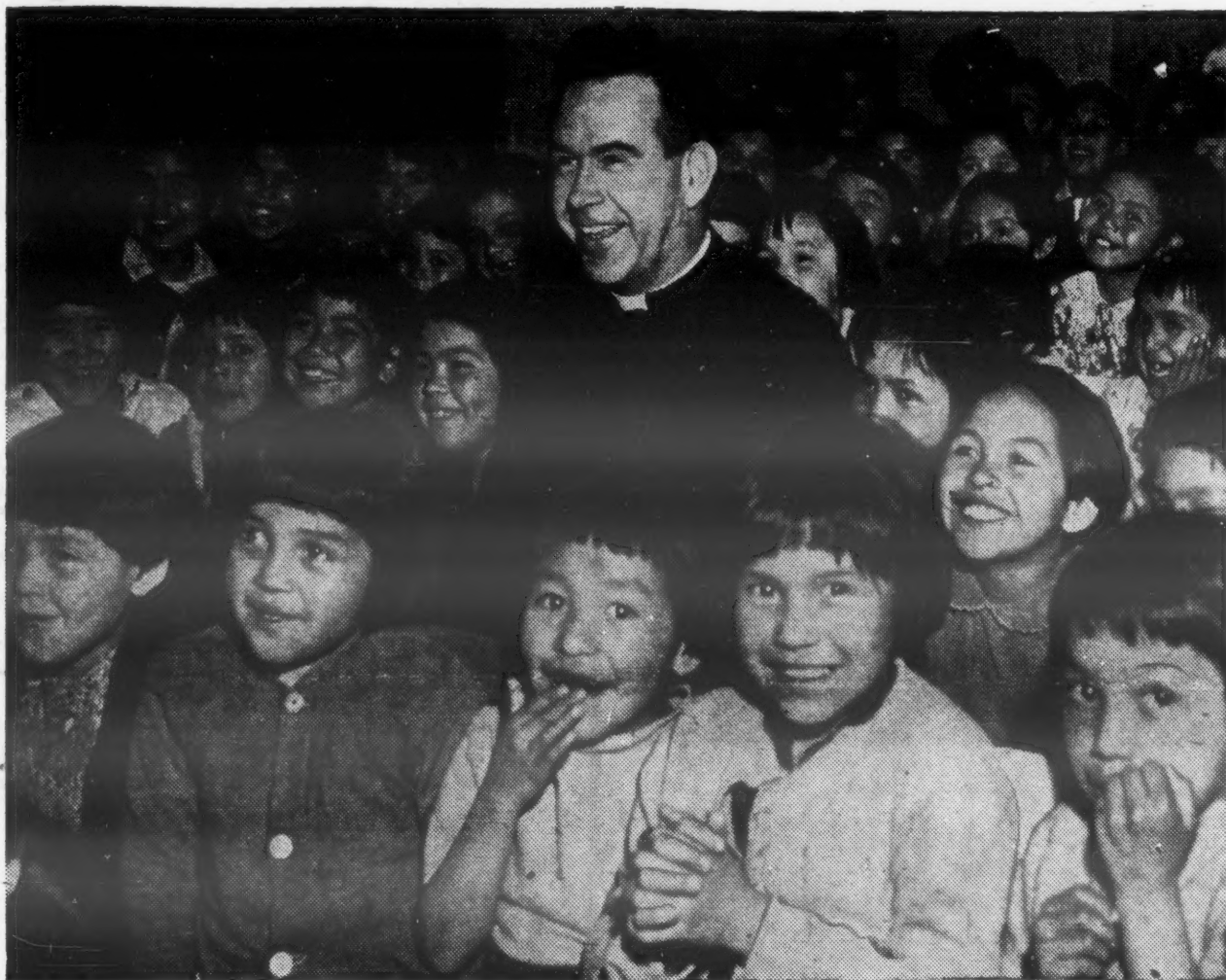
# The NATIVE VOICE

OFFICIAL ORGAN OF THE NATIVE BROTHERHOOD OF BRITISH COLUMBIA, INC.

Vol. XI. No. 4

VANCOUVER, B.C., APRIL, 1957

PRICE 10 CENTS



## These Students Seem To Like School Work

**HAPPY INDIAN CHILDREN** are these youngsters who spend 10 months of the year at St. Joseph's Residential School at Williams Lake. School Principal Father Morris says the children learn quickly but feels there should be greater possibilities created for more practical training. —Courtesy Vancouver Province

## Capilano Celebrations June 30 - July 1

Tenth Annual Indian Pow-Wow under sponsorship of the Capilano Indian Community Club will be a monster affair taking place June 30 and July 1 on the Capilano Reserve's Humiltchsen Park.

The committee in charge of plans reports that two great days will be "real Indian Gala Days with Indian ceremonials, mask dances, and traditional dances from various tribes from the Coast, Interior, and neighbors from across the border."

The big celebration, which falls on a Sunday and Monday, is open to the public.

One of the main features will

be the Indian tug-o-war with several teams expected to give the champion Chilliwack Indians, three-time winners, some stiff competition.

The choosing of Princess Capilano from among the pretty Native Maidens is expected to provide another interesting highlight of the fiesta.

Centennial project of the Capilano Indians will be a traditional Indian longhouse to be completed for the big annual Pow-Wow of 1958, according to the committee.

### CHIEF'S NEW HOME

On the new sub-division on Capilano Reserve at the entrance of Lions' Gate Bridge on the North Shore side, Chief Si Baker on Sunday, March 3, held open house on completion of his new home.

Chief Baker is a councillor of the Squamish Indian Band and president of the Capilano Indian Community Club. His new home, split level design, cost \$16,000 to construct.

His wife Emily, and daughters Priscilla, Barbara, and Pauline served tea to 75 guests. Si had his brothers, Bill, jr., Joe and Mrs. Baker, Dan and Mrs. Baker with twins Wayne and Wade, with uncle Chief Matthias Joe and wife and uncle, grand uncle August Jack Khatsahlano and wife Mary, and Dominic Charlie in Indian costume doing traditional housewarming song and dances with an audience looking on.

Our friend Hal Denton from CBUT, who has the TV show "Outdoors with Denton," was one of

the honored guests who took a film of the Indian dances.

Among the honored guests who attended the ceremony were Indian Commissioner W. A. Arneil and wife, Mr. and Mrs. F. E. Anfield, Indian agent, superintendent of the Vancouver agency, Mr. and Mrs. Harry Duker, prominent worker in Indian affairs. Then, of course, Maisie Hurley, publisher of The Native Voice, was also present as was Chief Moses Joseph, a first cousin with Councillor Thomas Findlay, chairman of the housing committee for the Squamish tribe and his wife from Number One Reserve, North Vancouver.

There were many others present including reporters from The Sun, The Province and The Herald.

# A Fresh Look at the Sekani Problem

By MAISIE HURLEY

The kindly public of Vancouver generously responded to the appeal by the Vancouver Daily Province for food and clothes for the Sekani Indians who live in the Rocky Mountain Trench.

What the public does not know is that the Sekani Indians are only a small part of many Northern Indians who have been hit by the low fur prices.

The Native Brotherhood of British Columbia has for years, with the assistance of the Department of Indian Affairs, been fighting to better the conditions of the Indians of British Columbia.

In 1944, Indian children were receiving only 2½ hours a day schooling at the Residential Schools, the rest of their schooling hours were spent in work, such as farm or garden work for the boys and house work for the girls; seldom did they reach higher than Grade 2.

Many were suffering from T.B. and the death rate was terrible. Indians were discriminated against in the labor market and in many cases starvation and suffering existed.

The Native Brotherhood fought on doggedly, steadily gaining ground, but it was not until Commissioner Arneil took over the B.C. Department of Indian Affairs nine years ago that the Brotherhood got the Department's whole-hearted and sympathetic support.

In those days, Indians had only

\$4.80 per month in kind to exist on and that was given by the band as a charity. They were dependent on the charity of the younger Indians for existence, and many died.

Dr. Barclay and his staff fought and conquered TB. They have been able to close two TB hospitals and Indian health has greatly improved. The Indian Department covers thousands of miles, and the Commissioner and his staff have worked hard and successfully to better the lot of the Indians, supporting the Brotherhood 100 percent.

Thousands of dollars have been spent in building up-to-date schools and putting in electricity and water systems on the Reserves.

The Brotherhood has been successful in obtaining for the Indians the Old Age Pension, Blind Pension, Children's Allowance and last but not least, the Provincial vote. As a result of the Brotherhood's work coupled with Mr. Arneil's determination that every Indian child should have a good education, we now have Indian children in high school and young people in the University and training in the particular kind of work they feel they are best suited for. There is hope for the new generations. But for the older people, especially those who are dependent on trapping for an existence, the outlook is not as bright — they are accustomed to their own way of life and are too old to change.

In the case of the Sekanis, the Commissioner had them brought out twice, hoping to try and relocate them, but they trekked back to the only home they knew and

loved. Food and medical supplies were flown in to them three times since January.

Today the trapper, white and Indian alike, finds that in spite of registering his traplines, he cannot stop the logging companies from logging off his trapline. And then the game leaves. Or the big hydro electric projects flood out large areas, killing the game and destroying the traplines.

Then again he has to compete with the fur farmers — travelling long distances, packing in food and supplies — besides all the restrictions placed on him by the game laws. Although the finished product is costly and the public has to pay double the price for furs today, the prices are low for raw furs when the trapper sells his furs to the buyers at the Post.

There has been some talk of doing away with the middle man and shipping direct to the market in Vancouver to be auctioned off. The protection of these Northern bands has for years been a great problem to both the Brotherhood and the Department.

We resent the unfounded allegation that "the Sekanis did not amount to much and begged for a living." They are a fine, honest people. We thoroughly agree with Captain Charles Cates, Mayor of North Vancouver, who is a real

friend of the Indians, "that most Indians do not want too rapid a transition from their ancient way of life to the way of the white man." He went on to say "Many experts agree that such a rapid change would not be good for them."

We have many well educated and well informed Native Canadians who are quite capable of forming an Indian "Bill of Rights" suited to their own wants and ideas, and we feel that no Bill should be submitted to the Government without first consulting the Natives.

All this boils down to exterminating the Indian and making him into a white man's image. Why? What has the white man ever given him but Sin and Sorrow? Archdeacon Cecil Swanson was right when he said "We're all immigrants in Canada except the Indians and the Eskimos." Now it looks as if these whites want to make the Indians into immigrants too.

Leave the Native Canadian alone to decide for himself what he wants to be. Give him the federal vote without restrictions and at the same time protect his aboriginal rights. Do not try to destroy the Native Canadian or ask him to renounce his status as a Canadian before he can become a citizen in the land he has owned for thousands of years.

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# Ontario Accepts Tribal Weddings

(Submitted by Big White Owl)

Premier Frost announced in the Legislature last month that so long as marriages performed according to tribal custom by Longhouse Indians on the Six Nations Reserve were acceptable to the Federal Government, they were acceptable to the Ontario Government.

He said certificates of marriage issued in such cases by the Federal Citizenship Department would be acceptable to the province for various Ontario welfare programs.

The validity of Longhouse marriages has been in dispute since Ontario last year passed legislation providing for civil marriages.

Provincial Secretary Dunbar explained there had been 28 Longhouse marriages since July until the issue was raised in the Legislature several weeks ago by Harry Nixon (L. Brant). "Since my friend got excited, however, four couples have got anxious and so now there have been 32."

"If Ottawa cannot convince its own charges — the Indians — that they should be married according to our regulations, so long as Longhouse marriages satisfy the Federal Government they will satisfy the requirements of provincial registration." Mr. Dunbar said Ontario was the only province to waive a fee for Indian marriages.

Stating that he was speaking as a Mohawk Chief, Premier Frost said, "What has been done has done no violence to the Indians." What had been done had been prompted by Ottawa, he said, and its purpose was to assist in establishment of vital statistics for provincial welfare purposes. (Some 762 Indians receive various types

of provincial welfare.)

Only a small minority of Indians — the Longhouse adherents on the Six Nations Reserve — was objecting. "I think they're wrong. But they feel that in complying with Ontario regulations they might be waiving their treaty rights. They feel their only connection with government should be with Ottawa."

"Whether they are right or wrong we have no desire to create any difficulties for them. If they want to do business with Ottawa we won't interfere. Any Indian who wants to comply with Ontario regulations may do so at no charge — and an Ontario marriage certificate will be available to him."

"But if any Indian prefers to rely on Longhouse tribal customs he is perfectly free to do so. But they'll have to deal solely with the Department of Citizenship and Immigration. We are, as I have said, perfectly prepared to accept the department's certificate."

"However, I might add that I find most Indians are prepared to accept allowances from us and do not feel it prejudices their rights."

## SHADOWS OF HIS PEOPLE

*He Lived with The Shadows of His People, omitted from this issue, will be concluded in the May edition of the Native Voice.*

## Brotherhood Supports Centennial Celebrations

In view of the many enquiries that have been made to myself and our head office in Vancouver regarding the attitude of the Native Brotherhood of B.C. toward celebrating the Centennial next year, we feel we should clarify our position for our many readers and others who are interested.

It gives me great pleasure to announce that many of our villages are making vast preparations for celebrations, many in their own districts and others joining in with neighboring towns. It should prove to be a great get-together and a good time should be had by all.

A Convention of the organization will be held this year at a neighboring village up the coast some time at the latter end of October or early November. A definite date will be set to suit the majority of members who participate in fishing, logging, farming and trapping, etc. A further announcement of time and date will be made later.

ROBERT P. CLIFTON,  
President,  
Native Brotherhood of B.C.

## Reburial Takes Place So School Can Be Built

A reburial service took place in Lac La Ronge last October of some 16 graves from a site in the village of La Ronge, where a school is to be built this summer.

The men from the Reserve were employed by the Department of Indian Affairs to dig up some graves from the village of La Ronge. The men had to make new coffins and transfer the remains. The coffins were transported to a new graveyard two miles down the highway for reburial.

Burial service was read by the local Missionary, the Rev. Stanley Cuthand. It was a short and simple service. Many of the relatives were at the graveside, solemnly looking on at the change that has been brought about because of the ex-

pansion of the new growing village site.

The new school will be built by the Indian Affairs Department and will be an integrated school for treaty Indian children, the non-treaty children and the whites.

The men have started to cut down the trees and clear away the site this winter.

There is a great interest from all concerned in this new venture. It is the right step in the changes that are taking place.

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## Justice for All

THE CASE of the 118 Cree Indians threatened with expulsion from the Hobbema Reserve in Alberta has been settled by the courts in a manner which will gratify all Canadians interested in civil liberties and justice. To have evicted these men, women and children from the land which their families have lived on for generations because of some alleged decision of their ancestors would have been a shocking act of inhumanity.

Yet that could have happened, under the provisions of the Indian Act of 1951. It could still happen on any reservation in Canada given certain conditions. The Hobbema case has fortuitously focussed attention on these objectionable features of the Act, which urgently requires amendment.

Not the least of its faults is its obfuscation, permitting—and encouraging—different interpretations. For example, Prime Minister St. Laurent told Parliament a month ago that the 1951 Act did not change the definition of who is or who is not an Indian, a most important technical question. This opinion is directly contradictory to that of the civil liberties section of the Canadian Bar Association. A report drawn up by, among others, Mr. Justice Johnston of the Alberta Supreme Court Appellate Division, states that the definition was most certainly changed by the 1951 Act, and that original treaty promises are being broken by it.

It is a widely held interpretation of the Act, particularly among Alberta lawyers interested in Indian welfare, that a treaty Indian can lose his status because of illegitimacy among his ancestors, or because one of them had white blood or joined the wrong band. Immigration Minister Pickersgill, under whose jurisdiction the Indian Affairs Department comes, denied in the Commons that this was so.

Mr. Pickersgill, when he made the statement, referred also to the provision that an Indian can lose his treaty rights if an ancestor accepted scrip, a small grant of money or land made in exchange for treaty rights after the Riel Rebellion. It was under this clause that the required ten petitioners on the Hobbema Reserve indicted their 118 colleagues, an action subsequently upheld by the Indian Affairs Department. The Minister said he could not comment on it because it was before the courts.

Now that the case has been disposed of, Mr. Pickersgill can speak freely. A great many Canadians are waiting to hear him agree with Chief Judge Nelles Buchanan, who ruled on the appeal. They are waiting to hear him say that the flagrant injustices in the Act, penalizing innocent families for the actions of their forebears, will be thrown out, and that the whole statute will be clarified. They are waiting to hear that the civil rights of Indians are to be given the same safeguards afforded the civil rights of other Canadians. —(The Globe and Mail.)

## Reporter Tells Story Of American Indians

By CHIEF RISING SUN, Toronto

THE MOST dramatic write-up by an unbiased observer so far, of the plight of the U.S. Indian in white man's land, has just been presented by the Tribune of Minneapolis. Time magazine tells the story in its March 4 issue.

Reporter Carl T. Rowan, of the Tribune, it appears, has worked six months on the story during which he has travelled through Minnesota and the Dakotas.

The story is so lengthy that it has been broken up into five parts, one of which is featured daily in the Tribune. Reporter Rowan has been asked by this writer to make his complete story available here.

This feature on the modern Indian's predicament has so far attracted the attention of newsmen everywhere, so much so that its feature in Time magazine has likewise added to it the attraction of widespread public interest. It is hoped that reporter Rowan will make the story into a book very soon!

Says Time: "After more than a century of isolation from the U.S. mainstream, the Mid-west's 75,000 Indians have been encouraged by the federal government to quit the rural slums of the reserves. But poorly educated, lacking technical skills and elementary economic judgment they enter the white man's world with handicaps that burden no other group of Americans!"

In Minneapolis, there are 8,000 Indians but few employers will hire them. They are jammed into rickety tenements and skid row hovels; most are doomed to lives that nourish the worst types.

The story goes on to say that in many areas Indians are denied admission to hospitals, refused police protection, turned down when they apply for social welfare aid.

American Indians everywhere should obtain and send copies of the

## Lest We Forget

# These Noble Red Men

By ELSA NEIL

I READ with amazement an account in the Hamilton *Spec-tator*, February 15, 1957 edition, of the Ontario Department of Highways' pending plans to sell the remaining 118 acres of land, together with the Brant Museum at Burlington, Ontario, as a site for a new hospital, the Museum to be used as a nurses' residence.

I think the people of Burlington, in particular, and the people of Ontario, in general, should brush up on their Canadian history before they let such a thing happen to this property and this building, which is not just a museum, but a shrine to Chief Joseph Brant, a man who helped to save Canada for the British Empire!

In case your history books are not convenient, let me quote from Vol. 16 of the "Chronicles of Canada":

"Every effort was made to win him for the United States: 'I was offered a thousand guineas down and to have the half pay and pension I received from Great Britain doubled, but this I rejected.' The American authorities then held out even more tempting bait. They would give him pre-emption rights over lands, estimated to be worth twenty thousand pounds, and an annual allowance of \$1,500. But Brant steadfastly refused . . . 'They might expect me,' he said, 'to act contrary to His Majesty and to the honour of our nations.' (The Six Nation Indians.)

In 1798, when Canada was economically poor, Joseph Brant was presented with 7,500 acres of land plus monetary reward in appreciation of his services. In 1957 when Canada is in its era of greatest prosperity, we are about to dispose of the last dozen acres of this great Canadian's original homestead, and relegate the collection from the Museum to a local library where it can neither be developed nor displayed adequately—a practice not approved by the Royal Ontario Museum.

The Brant Museum, built in 1940 on the site of the original house, is an excellent replica of Brant's home and into it were incorporated many of the original house timbers.

May I suggest that the Museum be not only a shrine to Joseph Brant, but also a centre to display Indian Art, both modern and ancient. This would attract many tourists and students of Indian culture . . . does Ontario have such a Museum?

The location of this Museum is ideally situated since the new highway will pass its door. What a wonderful place to plan a National Park. The community of Burlington has recently been enlarged to a population of 32,000 people and, therefore, warrants the development of such a park.

In closing, I quote the last words of Joseph Brant:

"Have pity on the poor Indians," whispered the dying War Chief. "If you can get any influence with the GREAT, endeavour to do them all the good you can."

I am, therefore, appealing to the "GREAT":

Federal Members of Parliament,  
 Honorable Members of the Ontario Legislature,  
 Directors of Historical Societies,  
 Publishers of newspapers, and their reading public—

Let us join forces to preserve the last wish of this great Canadian, Chief Joseph Brant.

EDITOR'S NOTE: "Our Indian brothers have suffered betrayals throughout two centuries. It is seldom they have been consulted on matters which directly affect them nor has their consent been obtained in many acts in which they were concerned."

—By Ontario Welfare Minister Cecile.

NOTE ON AUTHOR ELSA NEIL: Mrs. R. H. Neil is Historical Consultant of the Humber Valley Conservation Authority. Her address is: P.O. Box No. 45, Thornhill, Ontario, Canada. Mrs. Neil has done much good work on conservation and historical projects along the Humber River Valley in York County, Ontario, Canada.

—BIG WHITE OWL,  
 Eastern Associate Editor,  
 THE NATIVE VOICE.

Tribune's Indian story to their Legislators, requesting action toward directing Indian relief. CARE parcels should be diverted from abroad destinations to western Indian reserves. Contact General Alfred Gruenther, chairman of the Red Cross at Washington, D.C., and direct his attention to the problem.

EDITOR'S NOTE: Reprints of the series "THE FIRST ARE LAST" by Carl T. Rowan depicting in grim detail the plight of the Upper Mid-west Indian are available to all interested persons at cost of production which is 2c per copy — five copies for 10c. Write to: Public Service Department, Minneapolis Star & Tribune Company, 5th and Portland, Minneapolis, Minnesota, U.S.A.



## Prominent Natives Attend Ceremony

Attending ceremonies in Victoria were president Robert Clifton, representing the Native Brotherhood of British Columbia and Mrs. Clifton, Chief and Mrs. Frank with daughter, Mary, Tommy Hunt and family. Many other prominent Chiefs and councillors also came with their families to attend the official ceremony to mark commencement of carving of the Royal Totem Pole. President Clifton feels the Totem Pole expresses the loyalty and love her Indian subjects have for Her Majesty the Queen. President Clifton hopes that the time will come when her loyal subjects will be able to be full citizens of Canada, working in harmony with their white brothers and sisters loyal Canadians.

# Leader of Opposition Outlines P-C Policy On Indian Affairs

The publisher of The Native Voice recently interviewed the Honourable John Diefenbaker, Q.C., Federal Leader of the Opposition in Ottawa, and here records her observations:

Although I have never been a Conservative I left Mr. Diefenbaker with a feeling of confidence that his way was the middle decent way of security.

He has a great concern for the Indians — and a determination to see that all treaties and rights made with the Indian are respected and unbroken.

This is a copy of a letter received by Mrs. Hurley from Mr. Diefenbaker on his return to Ottawa:

"When I spoke to you last week in Vancouver, I promised to let you have the three points which I had set forth as the policy of the Progressive Conservative Party towards our Canadian Indians.

"These points are:

"1. The repeal of Section X, XI, XII of the Indian Act.

"2. The appointment of a Royal Commission to investigate and make recommendations on the entire field of Indian affairs.

"3. The appointment of an Indian to the Senate of Canada with special responsibility of speaking for Indians in the Parliament of Canada.

"I was very pleased indeed to

meet you and delighted to hear something of the excellent work you are doing to set before the people of Canada the particular problems of the Indians, especially those in the province of British Columbia.

"With kindest regards. I am

"Yours sincerely,

"JOHN DIEFENBAKER."

The Honourable Leader of the Opposition received a large bundle of The Native Voice which he promised to read and which would give him an idea of the work of the Brotherhood and others to help the Native Canadians.

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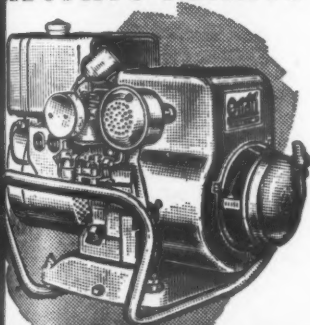
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By the Late NEWELL E. COLLIN

# Tecumseh and the War of 1812

Within two weeks from the time the new secretary assumed his duties he communicated with Commander Oliver Hazard Perry at Newport, directing him to report to Commodore Chancy on Lake Ontario. Chancy immediately assigned the young officer to take charge of operations at Presq'isle, (now Erie), where work on the fleet was already under way. Perry arrived at Presq'isle on March 27, 1813 and made all haste to have his vessels ready for service by the early summer.

It is difficult at this time to understand just why the Americans were permitted to proceed unmolested with the construction of their fleet. Buffalo, eighty miles away, was too far to be of much assistance in an emergency, and not more than two hundred men could have rallied to the defense of Presq'isle at any time. However, work proceeded without interference from the British either by land or water.

The prospect of having a strong American fleet on Lake Erie must have been a matter of some anxiety to Captain Barclay who commanded the British naval forces, which at that time were in harbor at Fort Malden. His own flagship the "DETROIT," was not yet finished. The ordnance nec-

essary to equip her was supposed to be on the way, but due to the procrastination of General Prevost no information had been received in regard to it. There were but fifty experienced seamen in the whole British fleet, the remainder of the crews consisting of lake sailors and members of the 41st Regiment. The British were working with the same frantic haste as the Americans, and in the emergency the guns from Fort Malden were taken to arm the "DETROIT."

Summer passed and Proctor's men had not been paid for six months or more. Winter would soon be coming on; none of the men had greatcoats, nor were there sufficient blankets. Already on half rations, they were facing starvation. Proctor had killed a large number of his horses to provide food for the Indians, who were almost on the point of rebellion, their principal grievance being that they felt that the salt beef furnished the British soldiers was superior to their own rations. So, under the circumstances, Barclay had little choice except to risk an engagement and trust to the superiority of the long range British guns. His original plans had been to station his fleet at the mouth of the Detroit River in such

a position that the American vessels would be forced to come within range of his guns, and those of Fort Malden as well, one at a time. The British guns, being of longer range would have a distinct advantage. When Perry's fleet finally appeared, Tecumseh was on Bois Blanc Island, but he quickly crossed to Malden in his canoe to ascertain why Barclay was not making ready for an engagement. He was told that preparations were not yet completed.

Of the memorable battle of Put-in-Bay, so much has been written that it will be unnecessary to go into detail here. It may not be out of place, however, to quote Commodore Perry's report of the engagement:

"U.S. Schr. Ariel,  
Put-in-Bay, 13th Sept. 1813.

Sir:

In my last I informed you that we had captured the enemy's fleet on the lake. I have now the honor to give you the most important particulars of the action: — On the morning of the 10th instant at sun-rise, they were discovered from Put-in-Bay where I lay at anchor, with the squadron under my command. We got under weigh, the wind light at S.E. which brought us up to the windward; formed in line and bore up. At fourteen minutes before twelve, the enemy commenced firing; at five minutes before twelve the action commenced on our part. Finding their fire very destructive owing to their long guns and its being mostly directed at the "ST. LAWRENCE," I made sail and directed the other vessels to fol-

low, for the purpose of closing with the enemy,—every brace and bowline being shot away, she came unmanageable, notwithstanding the great exertions of the sailing-master. In this situation I sustained the action upwards of two hours, within canister distance until every gun was rendered useless, and the greater part of the crew either killed or wounded. Finding she could no longer arm the enemy, I left her in charge of Lieutenant Yarnell, who, I was convinced, from the bravery and ready displayed by him, would do what would comport with honor of the flag. At half past two, the wind springing up, Captain Elliot was enabled to bring his vessel the "NIAGARA," gallantly in close action; I immediately went on board her, when he anticipated my wish by volunteering to bring the schooners, which had been kept astern by the lightness of the wind, into close action.

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# Ceremony Marks Start Of Totem Pole For Queen

VICTORIA.—Indian craftsmen March 23 started carving a totem pole from a tree six times as old as British Columbia.

The pole, 100 feet long, will be presented to Queen Elizabeth to mark British Columbia's centennial year in 1958.

The huge cedar tree is estimated to be 600 years old, measures seven feet in diameter at the butt and will weigh 27,000 pounds when the carving is finished.

Chief carver for the royal totem is Chief Mungo Martin of the Kwakiutl Indian tribe. The chief, recognized as B.C.'s foremost carver, designed and directed carving of the world's tallest totem pole — 27 feet — erected in Beacon Hill park here last summer.

First cut in the giant cedar log was made by Lieutenant-Governor Frank Ross in official ceremonies at the Thunderbird Park carving sheds.

More than 300 persons, including government and civic officials, witnessed the ceremonies.

Lands and Forests Minister Ray Williston, representing Premier Bennett, said the carving on the totem would depict the Indian

idea of life's beginning in B.C.

A greeting to the Queen from the Kwakiutl Nation was delivered by Chief Martin and translated by Mrs. Helen Hunt, a member of the tribe and granddaughter of the chief.

Chief Martin, almost 78, estimates the job will take between six and eight months.

Following is the translation of Mungo Martin's speech to Lieutenant-Governor Frank Ross, and through him to Her Majesty Queen Elizabeth II:

"I want to say that I am happy to have this chance to speak to you and through you to send a message to Her Majesty the Queen. I would like to ask you to convey my message to Her Majesty.

"I send her my greetings. I send her the greetings of my whole family, my whole tribe, the Kwakiutl, and of all the Indian people. We are honoured that she would accept this totem pole. Totem poles are things that we make — nobody else in the world makes them. We are happy that Her Majesty will accept this pole and will put it up in one of her parts in England. It will show what we are proud of.

"Your Honour — I have made many totem poles. I have carved totem poles for over 50 years. But this will be a very special one. I have never made one for such a high personage before. I am honoured that I was chosen to carve this pole, and that the work of my hands will stand in London for many years to come.

"This is a real totem pole. I designed this pole to show the family stories of my tribe, the Kwakiutl. This is the way we show our history. This pole shows the crests of ten tribes.

"Thank you for the honour of

speaking to you and sending this message to Her Majesty the Queen," he concluded.

Mungo Martin then made His Honour an honorary member of the Kwakiutl tribe and gave him the name Giutalas (gwee-yu-thla-las). This was the name of Mungo Martin's great grandmother's father. It means "everybody is always going in the same direction," that is, to the house of this great man who always makes them welcome. The best translation is "Man of great hospitality."

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## Tasty Indian Recipes in Cook Book Just Issued

A new cook book which undoubtedly will create a great deal of comment and excitement among culinary experts and cook book collectors is "Oklahoma Indian Cook Book." It is compiled and written by Mrs. Mae Wadley Abbott.

Angie Deboe, the famous writer-artist, said, "It is a rare bit of Oklahoma lore—one to be kept and cherished. Accept my congratulations on the beautiful book."

As an American Indian woman, Mrs. Abbott has realized that Indian food, like the mystic, ceremonial and religious customs of the Red Man, is rapidly fading to the past. She decided to record some of the best Indian recipes handed down by her mother, and those obtained from elderly Indian friends.

The author selected 57 of the best recipes for the book, in honor of the mid-centennial celebration of statehood in 1957.

Two recipes were contributed by Mr. and Mrs. John Gates of Fort Yates, N.D. Gates is the grandson of Chief Two-Bear, who was at one time, chief of the Sioux Indians.

One recipe is Wecemize Wesne, a dessert made of fine-ground parched corn, suet and dried wild choke berries. The other is an article which is called Dakota Mashungle.

Some of the Cherokee recipes include Indian corn light bread, sweet potato bread, fried wild chokeberries, chestnut bread, Alaskshi (grape dumplings) and a cupposa. Pashofa is an interesting Chickasaw recipe and tala is a Choctaw dish.

The attractive illustrations and work for the cook book were done by Acee Blue Eagle, Creek and Pawnee Indian, great-grandson of Chief Rolly McIntosh who was leader of his tribe for 31

years. Blue Eagle has won international fame as an Indian artist and has been elected to the Indian Hall of Fame. He is in the Who's Who of American Artists, Who's Who of Oklahoma and International Who's Who.

The artist also contributed some of the recipes that were used by his grandmother. Included in the intriguing dishes are abus-kee, simi chumbo, chad-ah-ah-gah (blood pudding) and ah-gee chumbuh-gee.

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